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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

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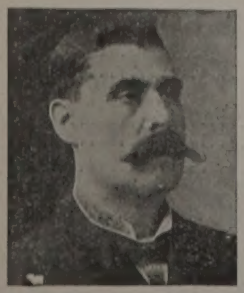

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ALL GROCERS AND DRUGGISTS

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIX | THURSDAY, APRIL 25, 1907 | NUMBER 8

HAIL, KINDERGARTNERS!

"Not even a sparrow falls," the Master said,
"Without your Father; by his loving care
The grass is clad, the fragrant lilies wear
Their royal robes. If these are clothed and fed,
How much more ye, his children, shall be led
With loving hand! I tell you that ye are
Than many sparrows of more value far—
The very hairs are numbered on your head."

O little sparrow with the broken wing!
O little souls, earth-trampled in the street!
How can it be he heeds your pains and grief?
But, lo, through alleys bourgeoning with the Spring
The coming of the kinderkartners' feet:
Lord, I believe; help thou mine unbelief!
—*Helen E. Starrett, in "Crocus and Wintergreen."*

"The great open door of the South!" This was the favorite phrase of the Rev. A. D. Mayo, when nearly forty years ago he began his ministry of education to the South. Since that time he has continued to be the apostle of the spelling book, the prophet of the public school. When old age forbade further itinerancy he settled down in Washington and applied himself to writing a history of the public school movement, upon which work he was still engaged when in the 84th year of his age he laid down his diligent pen. Mr. Mayo had a commendable career in the ministry of the Universalist and Unitarian churches before he became a missionary schoolmaster. Surely his was a rounded life, a "grave well earned."

Henry Lawson in the *Sydney Bulletin,* as quoted by the *Woman's Journal,* effectively sings his Io Victus, —Hail to the Conquered. The song is put into the mouth of the Boer who wears "the colors of the conquered on his breast," but it is true to the experience of many a hero who apparently has been beaten in the warfare that uses the less material and on that account the higher weapons. Let such find their comfort and inspiration in these lines:

Who'll wear the beaten colors, and cheer the beaten men?
Who'll wear the beaten colors, till our time comes again?
Where sullen crowds are densest, and fickle as the sea,
Who'll wear the beaten colors, and wear them home with me?

* * * * *

Who'll wear the beaten colors, and raise the voice they drowned?—
It may be when we march again they'll hear some other sound.
Who'll pin the beaten colors on, and drive the beaten pen?—
It may be other steel and ink when we march out again!

The *Universalist Leader* of last week has been stirred with indignation over the exhibit made by a writer in a recent number of *Littell's* concerning "murderous millinery." UNITY's protest against this double barbarism—barbaric art and barbaric morals—is perpetual, and we are glad to make room in our edtiorial column for the righteous indignation of our contemporary:

"An appalling array of figures show something of the extent of the sacrifice of bird life which the city of London alone demands: the feathers of one hundred and fifty thousand herons and egrets and forty thousand birds of paradise were sold last year. All for what? Not food or warmth, comfort or welfare, but just a gratification of vanity. And it could all be stopped in one season, and in a few seasons the forests could be again filled with beauty and song, if only the women, tender-hearted, sympathetic women, would say the word. But they will not. They do not see the flutter of the bird, or hear the cry of pain; all that is in the depths of the forest. They only see the grace and delicacy of ornament which no cunning of man can imitate, and covet it as a personal decoration. Who can awaken the sensitiveness of woman?"

Dialect poetry of necessity has its serious limitations. Its power is limited not only by lines of territory but by time limits. Dialect represents language in its most circumscribed and transient form. And still, to the true lover of poetry dialect always has a charm, perhaps beyond his readiness to confess; because it is the poetry of the simple life; it is first-hand material, every day poetry of the common lot. It has the maxim of local color. It smells of the soil; it smacks of the street; it is redolent of the fields, barnyard, workshop,—as case may be. It is poetry in overalls; the muse in calico. Hosea Bigelow, Uncle Remus, Tommy Atkins, and the Hoosier men and children of Whitcomb Riley are contributions to literature of a high quality. In the recent death of Dr. Drummond, of Canada, literature has lost a master of dialect. His poems have discovered to the student of American life a new people, a phase of pioneer integrity and susceptibility that to the citizens of the United States was as refreshing as it was surprising. The man who has made us acquainted with the "Habitant Farmer" and "Little Bateese," who has taken us moose hunting with "Johnnie," and compelled us to fall in love with the "Little Canadiene" that so transformed the life of "Johnnie Corteau," has greatly enriched our lives by enlarging our hearts. It is sad to think that this circle of acquaintance is not to be extended and that this delightful companion of the quiet hour and the social

circle is to bring us no more messages from the Canadian frontier. We wait eagerly for the last available message he may have left us in his portfolio.

Whenever the ponderous environments, the *dis*couraging circumstances, threaten to submerge the spirit, we turn to the *Woman's Journal* to find the buoyant spirit that *en*courages the heart. It is always bristling with news from the empyrean. The banners of the moving column wave cheerfully in the clear sunlight. The last issue is full of the well-founded rejoicings over recent elections. Two Kansas cities elected women treasurers; one city elected a woman school treasurer. A woman of Charlotte, Mich., was elected county school commissioner and her triumph was celebrated with bells and bonfires. The boys of the high school whisked her through the city in a carriage. In Evanston, Ill., Mrs. Catherine Waugh McCulloch was elected as a justice of the peace with 1,300 majority, while the mayor on the same ticket goes in on a majority of 6. The Johns Hopkins University has partly opened the door for women. With this half a chance the girls will do the rest. Over the water comes the news that in the city of Ghent twelve women have been mustered into the police service. The city of London at its last election selected sixty-two women as Poor Law guardians, while to cap this triumphal column nineteen women were given seats in the recently organized parliament of Finland. Surely there is something doing that is hopeful in this old world of ours.

Once in a while a minister is moved to tell the truth in regard to his parish difficulties without anger and without bitterness. Such revealments are always helpful. Some months ago we commented on the hopeful frankness of our editorial associate, Mr. Thorp, of the South Congregational Church in Chicago, when in an open communication to his parish he revealed the "city problem" as a grewsome menace to the usefulness and the life of the city church,—the problem that springs from the restless character of city people, the life on wheels, the perpetual moving of church constituencies, always from the center towards the circumference, then from the outer rim to the home in the country, from the home in the country to European vagrancy. Another Chicago minister has been facing the truth and telling it. The Rev. Mr. Snively after fifteen years of tireless diligence as rector of a fashionable and wealthy Episcopal church, has resigned and frankly gives as his reason that he is tired of waging a losing battle with automobiles, Sunday golfing, and the attendant subordination of church industries and Sunday loyalties. He speaks with no bitterness, for his people were kind, were anxious to maintain church activities for other folks, but apparently increasingly unwilling to bear their share of the burdens and still more pathetically unable to enjoy and profit by the ministrations of social worship and organized religion. Mr. Snively is a gentleman of culture who devoted his life to the application of religion; a sweet, earnest, scholarly minister. He has fought a good fight and, in his own estimation at least, has been worsted, and he seeks the rest and a chance for usefulness in some smaller place where people have settled interests and may cultivate systematic habits and loyalties. We use our own words, but this is our understanding of his kindly and clear letter of resignation, and twenty-five years' experience as a Chicago pastor compels the writer to testify that Doctor Snively's experience is in no way peculiar; it is a typical case. But notwithstanding all this, we continue to believe in the value of the city church and continue to hope for increasing seriousness and, what is still better, a deepening enjoyment of the privileges of organized religion in the city.

Why should not one print lines that are beaten out with so much care, that reflect so much honest feeling and do so much credit to the conscience and the aspiring element of the soul as the poems before us from the pens of Mrs. Helen Ekin Starrett and her sister, Mrs. Frances Ekin Allison, particularly when they can be put into such dainty form and printed in such admirable taste as is this little book which bears the fragrant and satisfactory name of "Crocus and Wintergreen," which is the title of Helen's dedication to Frances. Next to the wholesome love of nature which justifies the title is the manifest fireside tenderness and sisterly love in this book. Like the Antiphonal responses of the Greek chorus, one sister rhymes with the other. To the Chicago reader many of these poems are old friends; they have been met before,—in the columns of the daily paper, the *Alliance,* in the golden days of David Swing, and latterly in the pages of UNITY. The "Lines to David Swing," to "William C. Gray," so long the successful editor of the *Interior,* "To a Beautiful Woman" (Mrs. Potter Palmer) and many others, awaken tender associations. Mrs. Starrett's long and useful career as a teacher indicates a life too busy to achieve fame in the realm of poetry. Verse-making was necessarily a pastime in the lives of these two women, but this book makes for them a sure place among the humbler poets who soothe and strengthen. To the many friends who know and love them, the book is a welcome souvenir. Mrs. Starrett's "Oh, Thou That Hearest Prayer," "Work, the Consoler," "Neither Pray I for These Alone," indicate the devout attitude of the spirit. Mrs. Allison's "Road to Yellow Springs" and "Traveler's Rest" show one in love with common life and things. Did we dare to say a rash thing we would venture to guess from these poems that Mrs. Star-

rett's volume of Emerson's poems is well thumbed, while Mrs. Allison turns more often to her Wordsworth. "The Invited Guests" attracted the attention of Edward Everett Hale when they first appeared in *Life,* and well they might. Because he loved them, as well as on account of their own beauty, we give them room here:

A crowd of troubles passed him by
As he with courage waited.
He said: "Where do you troubles fly,
When you are thus belated?"

"We go," they said, "to those who mope,
Who look on life dejected,
Who weakly say good-bye to hope:
We go where we're expected."

Not a "Tri-Church Union," But "Union"

Our religious exchanges are busy in discussing the prospects of the "tri-church union" which proposes to unite the Congregationalists, Protestant Methodists and the United Brethren in one body. The movement has been carried conscientiously and ably through committees, joint committees, and the reports, consultations and conferences springing therefrom, and the proposition is now ready for the action of the several bodies.

In this as in all attempts at ecclesiastical carpentry and theological tinkering for the last fifty years, the valuable element is found in the agitation, not in the conclusion. Growth comes from the struggle, not from the achievement. This as all other attempts to revise old creeds, or to invent new ones that will not belie the old or distress the defenders of the "ancient land-marks," must end in a delusion which soon is rendered into a disappointment. It is a case of the mountain in labor bringing forth a mouse. The controverted questions in theology are not settled by restatement and the growing devoutness of the free mind is not to be satisfied by fresh formulas for antique thought, however aptly phrased. Science and philosophy, the ethical demands of the day, the spiritual hunger of the enlightened spirit, call not for a "new creed," but for "no creed." These demand that the convictions concerning the truths of religion, like those concerning the truths of science and morals, be left open for revision and re-statement with the growth of experience and the advance of knowledge that religious fellowship be based on a purpose, an effort, not a dogma, however noble.

The sad truth is that this "new creed," this revised formula, lays more grievous burdens on the soul of the progressive thinker, the really sensitive and devout souls that are looking forward in these three camps than the old creeds do, because the old creeds represent what once were foundation convictions, the fundamental inspirations of the patristic and mediaeval fathers that forged their iron links. There was a time when the old creeds were "up to date," and around them have gathered the devoutness and the triumphs of the generations, and these triumphs are binding and sacred. But the new creed is from the start a piece of labored logomachy. It is harking back and not looking forward; it represents an element of "make-believe" which vitiates the belief. It lacks the sanctifying drop of frankness. No "new creed" is sacred; no new creed will command respect, much less reverence, while new, as the experience of all modern creed-makers proves.

A tri-church union with creed limitations, with a circumscribed fellowship, with the old dread of unpopular doctrines and heretical smirch which is beneath the surface, will help nobody. George Eliot said long ago, "That creed cannot save sinners that does not satisfy saints." The "saint" of today is not the man who does penance on bare knees at ancient shrines, but the man who with fearless step and open eye goes forward into the fellowship of enlightened men and progressive thinkers.

Congregationalism has done and is doing much towards encouraging this new type of sainthood. The progressive men in these bodies will do well to see to it that in the interest of union they do not fasten new manacles onto their limbs. If half the courage and labor spent in trying to fix up an "orthodox" fellowship was spent in developing courage to frankly recognize the heresy within and to fellowship with congenial heretics without, the "union" they look for and hope for would come more quickly.

The plain truth of the matter is, the Unitarian and Universalist "bugaboo" must go. Those ministers who out-heresy the heretics in their methods and their conclusions must speak with greater clearness and accept with more courage the results of their study, confess by action as by profession the sweep of their sympathies. Emigration out of one church into another as the result of growing thought or elastic judgment was once a necessity as well as a virtue. It is no longer a necessity, but the virtue of candor and the duty of open speech and cordial fellowship remain. Why should the brethren of the open mind in these bodies be so much more anxious to keep hold of the hands of those who do not agree with them, within denominational limits, than to lay hold of the hands of those with whom they agree, who champion the convictions they hold, and who with them strive to reconcile the earnest heart and the devout spirit to the findings of the clear mind and the busy intellect outside such limits.

Never mind your creed tinkerings, brethren. Get through with your discussion of these questions behind closed doors and in secret councils as soon as you can. Let your respective constituencies know the trend of your sympathies, the sources of your inspiration, that they with you may find fellowship where fellowship is alone possible,—in the carrying of common burdens, the discharge of common duties, waging the ethical battles of self, home and community with all those who will give or accept help.

Union comes in *action,* not in *discussion.* When the church interprets its foundations in terms of civic

righteousness, national needs, then fellowship will take care of itself, and the church requirements, the denominational duties, will take their proper places in the rear rank.

The Rev. Charles F. Aked, who comes from London to take up the ministry in New York City, leaving, if the newspapers are right, "the second largest protestant church in England in order to take up the pastorate of the largest Baptist church in New York," began his work last Sunday with a sermon on "The Ministry of Reconciliation." He recognized the obligations to a great "church," but hastened to speak of "the larger ministry in the city and in the nation." He did not discuss the doctrines he was to expound, but the city and country he was to serve. He said:

"The deadliest of the seven deadly sins is the sin of doing nothing. Man cannot be saved alone. The saved man must save men. The city must be saved; the state must be saved; the nation must be saved. We are here to claim the world of politics as Christ's world; to cleanse political life of its self-seeking, its practical atheism and corruption, and change our human society into a kingdom of God. To this ministry no limits can be set; its parish is the whole wide world of men."

In proportion as this man who has become such a power on the other side of the water can carry out this program, in that proportion he will succeed in uniting the only forces that it is worth while to unite, viz., the forces that make for righteousness; the dynamos that generate light. To strengthen the old or perfect the new organization in the interest of schism of dogma, theological timidities, will be a calamity. If Doctor Aked keeps to this program he will not be afraid of his Unitarian neighbor on the one hand or the Catholic priest or Jewish rabbi on the other.

Come, brethren, honor bright! what are you progressive men who have worked so heroically for the "tri-church union" going to do about the men and the churches who hold so much in common with you, who are studying the same books as you are, teaching the same lessons, certainly trying to face the same practical duties, who are not in the line of orthodox descent but who, like Paul, worship the Father after the manner men call heresy,—the Universalist, the Unitarian, the Independent? You know very well that these names that still divide do not represent the old division.

We do not plead for "organic union." Indeed, that comes not by legislation or creedal bonds. But we plead for *practical union* that seeks to multiply in every way points of legitimate contact, leaving the Congregationalist, the Unitarian, the Universalist, the Jew and the Independent, each with his own problems and his own constituency, and by frank exchange, by creedal recognition, by joyful coöperation, seek to emphasize the harmonies rather than to perpetuate the obsolete differences.

A little more courage in stating the new, the present thought, and a little less creed tinkering, brethren. We on the outside do not want to get in; neither do we want you on the inside to get out, but we would rejoice in the larger circle of love and truth that puts us into the same fellowship of high tasks and many discouragements. Let us magnify our *"innings."*

The Far Country

The tale of life is heavy
  Upon the city street,
But dreaming I go ever
  To a far land and sweet.

By day, the bondsman's harness,
  The townling's restless brain;
By night, a breezy upland,
  A tansy-bordered lane.

The earth, new-born at sunrise,
  The meadow smoking mist,
The river bathed in purple,
  The distance amethyst.

Behind the druid pine-tree
  The great sun journeys up;
He lifts the clouds and opens
  The briar rose's cup.

The fox grapes in the boskage,
  Green-panoplied and cool,
The eager cardinal flower's
  Shy scarlet straight flammule.

Along the bounteous hillside,
  The round sun at their back,
The fronded flaming sumacs,
  The elder thickets black.

These are my dream companions;
  Forgot and far behind
Are play and tinsel novel,
  The culture-maddened mind.

Or 'tis a white May morning,
  Bloom-drifted orchard floors;
In his green oratory
  A mystic thrush adores.

Sometimes the calm of sunset
  Poured like a golden wine,
And spacious streaming shadows
  And solitude divine.

Or in the eldritch twilight
  With tree shapes dimly spelt,
Faint odors float and vanish,
  Stray fireflies gleam and melt.

Day is a lamp-lit country
  Glimpsed through the window square,
Where vague unsteady houseless
  Things hover in mid-air,

And I, a loitering shadow,
  With other shadows dwell,
Twirling like string-tied puppets
  In aimless tinternel.

Night is the freeman's country
  Wherein my soul, unshod,
Her thatch-cloak loosed about her,
  Lays bare her breast to God.

—*Florence Wilkinson.*

"These are the things I prize
  And hold of dearest worth:
Light of the sapphire skies,
  Peace of the silent hills,
Shelter of forests, comfort of the grass,
  Music of birds, murmur of little rills,
Shadows of clouds that swiftly pass,
    And after showers
    The smell of flowers
And of the good brown earth;
  And, best of all, along the way,
Friendship and mirth."

—*Henry van Dyke.*

THE PULPIT

The Way to Utopia

BY JOSEPH HENRY CROOKER.

PART II.

VI. The Socialistic Program

But these matters of education, temperance, and religion seem quite unimportant to a large number of people at the present time. Public attention is now largely centered at another point, where, it is held, the Way to Utopia opens wide and attractive. It is loudly asserted by the representatives of social unrest that the one and only sure method of human progress is the reorganization of the material elements and industrial agencies of human life which shall secure a new distribution of property. Here, it is claimed, is the broadway and the highway to the millennium: that change in our social and economic conditions which shall give to every person the physical comforts of life without over-exertion on his part. It is held that if the products of toil were justly and equitably, even if not evenly distributed, all men would be happy, and the visions of the poets would be realized. In short, what stands in the Way to Utopia is poverty—not a poverty chosen or deserved, but a poverty due to the injustice of our social system, which enables the few to reap the rewards springing from the efforts of the many. Therefore, the remedy for the evil and misery of the world is a more equitable division of earthly goods, through a juster compensation of every man for his labor. The advocates of Socialism would reshape the master's great saying and make it read: Life consisteth in the abundance of the things possessed!

Philosophical and practical materialism, touched with social enthusiasm, contends that all that is needed to change the whole structure of human society,—its domestic conditions, its moral habits, its civil institutions, and even its religious beliefs,—is a reorganization of its economic groundwork. The implication is that circumstances make the kingdom of heaven; that manhood is the product of physical conditions; that if we properly distribute material comforts spiritual blessedness will become universal; that to give the laborer all that he earns will make him all that he ought to be; that if we effectively discourage large fortunes we shall make the misfortunes of the masses impossible; that to abolish poverty will create holiness and happiness; and that a just division of property would be the pledge of universal peace and the source of infinite progress.

This contention is the dominant note in all that socialistic literature which pours upon us in an ever widening stream. We find in all these prophecies of the millennium an earnest enthusiasm for human betterment, but the emphasis, whether in the pleas for Collectivism in general, or in those for special forms of social reorganization, falls everywhere more upon the goods of the world than upon the spiritual good of man. Even those Socialists who do not neglect the moral ideal in their program of industrial emancipation, are inclined to reverse the order of nature and contend that spiritual graces will issue if better physical conditions are provided. We have here, not so much a narrow, selfish materialism, as a socialized materialism. We easily trace in these socialistic oracles a protest and a reaction, wholesome and helpful in some respects, against that unlovely individualism, which represents the lower element in Emerson, gone to seed in a self-centered culture that is cold, exclusive, sterile, and repellant.

The ardent demands of Socialists in general for the improvement of the conditions of human life; their impassioned condemnation of numberless wrongs and needless inequalities; their loud and urgent protests against all forms of tyranny and especially against the havoc of war; their deep sympathies for those who toil—for these things every lover of humanity must cherish a hearty appreciation. But many of us cannot accept the remedies that they advocate or adopt their philosophy of human life. In a large part of the socialistic literature of the present day, no account is taken of the real power and glory of true individualism. There is no adequate appreciation of the part played in historic evolution by individual motive and individual initiative.

The Nationalist, for instance, proposes to fit all persons, nicely, like so many cog-wheels, into a great machine, which, as it turns and grinds, shall bring around to every one perfect character and supreme felicity. But do character and felicity ever so come? Is manhood or joy anywhere ground out in this manner and distributed from the hopper of a machine? Would not such a scheme as this after all be more like Russian Bureaucracy than like American Democracy at its best? And is not the trouble with us here in America today due very largely to the fact that our Democracy has become too much of a machine?

Let us imagine the great socialistic machine made: The vast Nationalism completed, in whose common life every individual has been merged and to some extent obliterated,—Who is there to run the machine? There is no dynamo or engineer outside to provide motive-power or furnish supervision! The people themselves have become mere parts of the mechanism; and, having so far lost individual motive and initiative by becoming cog-wheels, who is to propel and govern the machine? This scheme is, in fact, little more than a visionary device to secure perpetual motion in social affairs! When the individual abdicates and merges himself in a mechanical aggregation, who is left to run the organization? An army that is all privates wins no victories.

Moreover, the products of such a social mechanism, granting that it could produce anything, would not be men but manikins. Extreme Socialism would mean not only "a leveling down," but *a keeping down!* The realization of many socialistic dreams, if they could be realized, would not be a community—a company of free individuals—but the aggregation of the parts of a mere mechanism, with no master-builder outside to assemble these parts and run the machine! The fact is that such an elaborate organization as that proposed by the advocates of Nationalism, would very soon fall to pieces by the lack of coherence among its parts and by the sheer weight of its clumsy and cumbersome members. The cohesive forces of human society are neither appetites nor properties; they are not physical but spiritual,—traditions, ideals, sentiments.

VII. Facts Ignored by Socialists.

A perfect human society can come into existence only as we have perfect individuals of whom to make it. Putting ten, or ten thousand, imperfect individuals side by side in a new socialistic experiment will not free any one of them of his imperfection. Although we relocate them in the social order or rearrange the profits of their labors, the inherent personal defects of every one will remain to work havoc as before. Social salvation does not lie in the rearrangement of human particles but in the regeneration of human hearts. When a cruel and ignorant neighbor opens a bank account, the neighborhood is not thereby

improved, while he is not necessarily made a happier man. No mere multiplication of earthly goods can ever produce the heavenly good; these are radically different elements, which grow from different roots and produce different fruits. So far as we can make the individual recognize his social obligation, to that extent we have blessed him and helped his neighbor. But so far as we repress his individuality, or make him feel that all his *misfortunes* will be removed if he gets some of his neighbor's *fortune,* to that extent we harm him and do injury to mankind in general.

Many persons whose financial conditions are narrow and cramped very naturally feel that it would be just and helpful if their income could be increased. They exclaim: "If we could have a few dollars more a month, how much more good we could do in the world: We could give our children a better education and we could minister more largely to the poor and the sick." To which we reply: All very true in these particular cases! *Where the noble spirit already exists,* the larger salary would be a blessing. But it is just the great importance of the "noble spirit" that we emphasize. If it does not already exist, the more money (as we see every day) is not likely to make people more noble or more helpful. What we insist upon is the vital truth (so largely overlooked by Socialists) that "the desire to be good and to do good" needs to come first, and it is more important than the larger wage.

We insist also that the larger wage will not, as Socialists imply or claim, necessarily or generally produce the supremely important "noble spirit." That springs from other and deeper sources. Moreover, we must bear in mind the two impressive facts: (1) Thousands of people are at present constantly passing on, under our existing industrial conditions, to a better financial position and are becoming more helpful as above indicated. (2) It is pure assumption that any possible system of industrial *collectivism* would bring about either a larger desire to do good (the element of most importance) or a larger financial capacity to help others.

It is obvious that physical environment and financial income are important conditions of human life. In fostering the progress of the race, we must give great attention to these conditions. There is, for instance, a close relation between health and morals, between diet and intemperance, between a man's domicile and the life that he lives in it. But after all, these are the *conditions,* not the *content,* of life. And to improve the diet, the dwellings, the sanitation of mankind, it is not necessary to destroy private property or *Nationalize* all industries. The benefits desired would not necessarily follow by making it impossible for a man to become a millionaire. Equalizing incomes would not insure health or temperance. A true life must have an adequate material basis and worldly comforts enter very largely into the purpose and structure of civilization. But the advance along even these lines already made has not been so much the result of any form of Socialism or tendency to Nationalism as it has been the outcome of intellectual liberty and industrial freedom. Poverty is in thousands of cases a great curse: a prolific source of human misery. But to remove the poverty of things by destroying individual initiative and weakening personal responsibility would mean a poverty of life far worse than ordinary destitution.

VIII. The Real Collectivism.

We must always bear in mind that there are two sorts of "Collectivism," as there are two kinds of *individualism.* There is the Collectivism of men as spiritual beings: a brotherhood of culture and service; a life in common on the plane of humanity; a coöperation of individuals for mutual benefits of trade and character, which can be secured only by united efforts; a corporate life in which the petty things which belong to us as mere human particles fall into the background and we feel the thrill and throb of association in behalf of universal aims and general enthusiasms. This is only another name for civilization; and while things and properties, wages and rewards are not ignored, being necessities in their own order, nevertheless, in this normal society, the bonds are chiefly spiritual, the motive of fellowship has in view growth in Inner Life rather than larger material gains, and the satisfactions reached flow from enlarged life rather than from increased income.

But the Collectivism of which we hear so much in these days is largely of another sort; a combination of individuals whose purpose is to enforce a uniformity of wages and secure more "things"; a scheme which shall make the lazy man as comfortable and prosperous as the industrious; a device for abolishing capitalists and ensuring an equal competence to all men, however diverse their abilities or different their services; a form of society where men are treated solely as industrial agents and not at all as immortal beings; a policy of social organization that proposes to establish the Kingdom of Man by a new distribution of the rewards of labor, with little regard to the worth or skill of the laborer. It is clearly evident that a Collectivism that unites men in a Free Society for all human and humane purposes is one thing; a Collectivism that organizes men chiefly for the purposes of material betterment is quite another thing.

In this connection it is well to lay to heart the important truth that even the Kingdom of Man can only be established by building upon that which is "kingly" or *royal* in man. Power inheres, not in comforts or luxuries, however good in their place, but in *spirit!* What gives dominion, even over wordly affairs, is not wealth, but the masterful will. What really satisfies men is, not the mere possession of things, but the pursuit of the true, the good, the beautiful. The combination that endures, ennobles, and blesses, is one that rallies men around sentiments of patriotism and engages them in philanthropic works. If the Kingdom of Man is to amount to anything, it must be an expression of what is central, essential, and permanent in his nature. Shall we, therefore, despise comforts and luxuries? By no means. Let them everywhere abound! But we must keep in mind the supreme truth that these are the accidents of life, subordinate to moral worth, mental power, and spiritual sentiment. That which admits any person to this Kingdom is not what is worn or carried in hand, but what is borne in the heart.

We must also remember that true individualism and true Collectivism are not opposed or antagonistic theories or conditions of human life; we, indeed, separate them in thought, but they co-exist in the social order. To reach his best, the individual must live his life in common with other lives. But in living this life in common with other men, the individual must maintain his independence and realize his own possibilities. On the other hand, the corporate, or associated life, in its normal estate, exalts instead of obliterating the individual. It is only a false Collectivism, concerned chiefly with animal wants and uniform material conditions, that crushes out not only individualism but the humanity of man itself.

IX. The Probable Outcome.

The deeper study of economic problems and radical changes in economic methods will undoubtedly contribute much to the good of humanity. The unrest of our industrial classes, often unwise and sometimes harmful, will bring about substantial gains; juster methods on the part of capitalists and larger incomes for laborers. But Socialism as a dream exerts more lifting power than Nationalism as an actual state would possess. The social impulse working in Socialists is, on the whole, pushing them toward Utopia, but not into the Utopia for which they plead. The early Christianity renewed the world, but not exactly as Peter and Paul anticipated, so the humanitarian enthusiasm, of which Socialism is one expression, is fast recreating human society, but not along the lines of the socialistic program. The progress of mankind is the result of a composition of forces. Men push forward along different paths, and their pushing moves the mass onward, but not precisely in the line of any one reformer. Providence lifts our efforts to a higher plane and gives a larger outcome to our energies. We reach Utopia because we strive for human betterment, but the unexpected happens, and it is better than our plans proposed.

The principles involved in the experiments so far made in the line of Profit-sharing may well be given wider application. Public sentiment will do much to compel a more just and thoughtful treatment of those who toil. Laws, both state and national, are needed to restrain greed, to equalize opportunity, and to protect the poor in their rights. A larger resort to arbitration in the industrial world is sure to come. Quickened and purified human sympathies will play a more prominent part in this now turbulent arena; and these are forces more powerful than statutes, productive of more joy and nobility than could possibly flow from any redistribution of profits.

The fundamental fallacy in many of the discussions of our social problems is the assumption that the lack of larger wages is the chief, if not the only, obstacle in the Way to Utopia: the assumption that a hundred men have too much money and that the million men would be perfect and happy if they had the money which the few millionaires possess. But this is not the way to joy or nobility; for, taking a thousand dollars from the capitalist and giving it to the wage-earner would not turn the former into a saint or the latter into an angel.

These socialistic programs do not adequately recognize the fact that man is a spiritual being, and that elements other than the physical play the chief parts in his life. He is treated too much as a mere animal whose only needs are food and shelter. All the great interests like education, literature, religion and science, which really humanize men and make life worth living, are ignored or given a subordinate part to play in human progress, while the spiritual side of commerce and the ethical value of industry are slighted. The extreme Socialist does not even seem to understand the higher uses of property. He forgets that social salvation, like all other forms of salvation, consists not in change of circumstances, but in abundance of Inner Life. So, too, the goddess of joy visits most, not where the loaves are the most plentiful, but where the heart is the most loving. The passing judgment day takes account, not of what a man has, but it considers what a man is.

(*To be continued.*)

THE STUDY TABLE

*Three Works on Theology

The publication of these three works almost simultaneously is of no little significance. While there have been many discussions of the newer religious thought attempts at systematic treatment of the whole field have been almost unknown. Clarke's "Outline" has been almost unique.

There is significance also in the official position of these books, if we may so express it. The first is published by the official press of the Congregational churches, the second is by a professor in one of the most conservative of Congregational seminaries, and even the third comes from a seminary which, though known as liberal, yet serves for the training of ministers for the Presbyterian church, usually looked upon as the bulwark of orthodoxy.

Coming in this official way, these books all take their stand clearly in favor of progressive thought. If the term seems indefinite, it may be understood as standing formally for the final authority of the individual reason as opposed to any external authority of church or creed. Practically it stands for the acceptance of evolution, historical criticism, and that idea of the immanence of God which makes religion the perfected outgrowth and not the antithesis of the natural life, so that doctrines are determined by the life, and not vice versa, and so that the divinity of Christ is assimilated, at least in some measure, to the divinity in all men.

We have here much of fundamental agreement with the ideas of the "liberal" churches, and when we consider such works as Prof. Coe's "Religion of a Mature Mind," as coming from an official teacher of the Methodist church, and Professor Clarke's "Outline," as coming from a like source among the Baptists, it must be recognized that progressive thought has obtained official standing in these denominations, and among Congregationalists even in their supposed conservative strongholds. This is very far from saying that there are not important differences between these writers and the "liberals," but they are points of detail, even though Professor Beckwith, and those nearest him in thought, might refuse so to classify them.

It is significant also that these books bring their writers so close together as to make the denominational lines between their writers almost imperceptible. The new Protestantism, in contrast to the old, is unifying, not divisive.

But what of the books in particular?

Of Dr. Brown's "Main Points" comparatively little need be said. For one thing, it is not really a new book, but a reprint by the Pilgrim Press of a work previously published. However, as already stated, there is real significance in the new imprint in the title page. The work is not, and does not, claim to be a treatise for scholars, but is a series of addresses to laymen, aimed to help those held back from the church through doubt. It is of sufficient importance, however, to deserve better binding than its imitation white vellum back, as if it were a gift-book for the front parlor table.

*The Main Points: A Study in Christian Belief. By Charles Reynolds Brown. Boston: The Pilgrim Press. $1.25 net.

Realities of Christian Theology: An Interpretation of Christian Experience. By Clarence Augustine Beckwith, Professor of Systematic Theology in Chicago Theological Seminary. Boston and New York: Houghton, Mifflin & Co., $2.00 net.

Christian Theology in Outline. By William Adams Brown, Ph. D., D. D., Professor of Systematic Theology in Union Theological Seminary. New York: Charles Scribner's Sons. $2.50 net.

Dr. Brown puts his worst foot foremost in beginning with a discussion of the divinity of Christ. He argues that Jesus must be divinely superhuman because he claimed to be; and because his disciples, though strict monotheists, acknowledged the claim, and did not hesitate to call him "My Lord, and my God." That the disciples accorded to Jesus superhuman honors as the Messiah, after he was gone, is, of course, true; but to jump from that to the idea that they considered him Almighty God is a wild leap of the imagination, for which the rhetorical statement ascribed to Thomas would furnish no basis, even if it were authentic.

As to Christ's own claims, they are taken almost entirely from the Fourth Gospel. Dr. Brown acknowledges that there is some doubt as to the historical character of the Gospel, but says that even if "retouched" in the second century it shows the impression produced on others at a very early date.

"Retouched" is hardly the word; "a wonderful imaginary portrait" is more like it. And this impression is not quite the same as Christ's own claim.

Dr. Brown also says that Christ claimed to be sinless, teaching his disciples to pray for forgiveness, but not so praying himself. But since the only prayer of Jesus which has any claim to be authentic is that of Gethsemane, this argument is empty. The fact that Jesus was baptized of John, whose baptism was unto repentance is ignored, as is Christ's saying, "Why callest thou me good, there is none good save one; that is God."

Dr. Brown makes an additional argument from the unfruitfulness of churches which deny the deity of Christ. But here lies the fallacy of post hoc, ergo propter hoc. Granting the unfruitfulness, may there not be other reasons for it? May not the question of regeneration have quite as much to do with the matter?

Space will not permit the discussion of the other addresses dealing with the Bible, the atonement, conversion, etc. They call for little but praise. They are clear, bright and helpful. Without being strikingly original, they set forth in a helpful way that vital element in the old doctrines which is acceptable to thoughtful people, both liberal and conservative. No separate treatment is given to the Trinity; apparently it is not to be considered one of the Main Points.

In contrast with Dr. Brown, Professor Beckwith distinctly puts his best foot foremost. The first part of his introduction raises the highest hopes. The foundations seem to be laid as clearly as can be asked, for a truly inductive theology, to be developed from the experiences of the individual consciousness by scientific method. But the outcome is far from what might be expected from such a basis. It is assumed, practically without proof, that the Christian consciousness is the highest development of the spiritual life, and that the teaching of Jesus is the perfection of this Christian consciousness Thus the book as a whole, instead of being inductive, becomes a deductive development of doctrine from the teaching of Jesus. As adjuncts thereto are used the teachings of the Old Testament, of the apostles, and of the later Christian dogma. The author seems to have fallen into the very position against which he warns others in his first paragraph, and to have given us "a convenient combination of these" [the scientific and the traditional deductive method] which provides "a temporary basis for his investigation."

As might be expected, this compound attitude shows itself most clearly in the discussion of the person of Christ. His humanity is insisted on, and it is even suggested that he may have shared the errors of his time as to demonic possession. The author also alludes to the historical criticism of the Gospels as deserving of weight, and as having thrown doubt on the stories of the virgin birth; yet on the ground of these narratives he maintains that there was "such a participation of the Spirit of God in the birth of Jesus as is alleged by no one else." That is, the stories of the virgin birth may perhaps not be historical, but still we must believe on their authority that Christ's birth was different from that of any other man.

Why? Is it not simply because the author finds himself unable to lay aside some mystical belief in the supernatural origin of Jesus, in which he has been brought up, even though there is no good evidence for it?

A similar position is taken as to the preëxistence. The authority is acknowledged to be doubtful, and yet the doctrine is held on no basis but authority. This is hardly inductive.

The ancient creeds are then discussed. Their metaphysics are rejected, yet it is declared that "we confess all that the church has ever believed." (!) It is explained that this means that we hold all that has ethical and religious value But in this sense the most radical Unitarian can say the same, and all men can endorse any creed that was ever written!

It is the binding together of religious and metaphysical ideas that makes these creeds what they are. It is a good thing to extract their kernel of religious value, but it is a good deal like juggling with words to claim to identify that with "believing all that the church has ever believed." In conclusion of this discussion the deity and humanity of Jesus are "roundly affirmed." How the deity of Jesus is compatible with the possibility of his having shared the errors of his time as to demonic possession must be left to the author to explain.

But perhaps the most surprising of all the author's teachings is concerning Christian character. This can only be accounted for, he tells us, by the literal indwelling of the living Christ in the heart of every Christian. Could we not say with equal force that the patriotism of Americans can only be accounted for by the indwelling of the living Washington?

Space will not permit the discussion of other chapters, yet it would be unfair to judge the work by the points picked out for disagreement, however important. There is good scholarship, an earnest Christian spirit, and a constant effort to make every doctrine the expression of a real spiritual experience. As the work of a man of conservative spirit and training striving to hold fast all that is good of the old and to assimilate all that is good of the new it is worthy of high regard. In the treatment of such questions as the atonement and future rewards and punishment we see, as in Dr. Brown's book, how far theology has moved toward a more human and also more spiritual apprehension of religious ideas.

For its literary and scholarly qualities the work of Professor Brown (as distinguished from Dr. Brown) stands in advance of either of the others before us. It is clear, concise, clean cut; in this respect a model. Professor Brown has succeeded even better than Professor Beckwith in drawing the kernel of truth from old-time statements of doctrines. This is in fact the task he has set before himself. His discussions are often very illuminating, but in endeavoring to get at the real religious value of a doctrine he often so transforms it that its distinctive character fades away. Thus

with regard to miracle, he distinguishes between the philosophic and the religious miracle. Of the latter he says that "wherever man is conscious of receiving new insight and power through communion with God we have miracle in the religious sense." But obviously this is very far from the ordinary meaning of the word miracle. Whether miracles in the ordinary or philosophic sense ever occurred the author does not attempt to decide. The Trinity and the Deity of Christ receive similar treatment. The Deity of Christ is asserted, but it is defined so as to make it indistinguishable from Divinity. Along with this freedom of definition there is also a certain reserve as to the very points in which interest is keenest. The question as to miracles is a striking instance. In these two characteristics the influence of Ritschlianism is very marked and is in some respects to be deplored.

But that which makes one fairly jump in reading Professor Brown's book is to find that he is a strict determinist. The determinism is, of course, not materialistic; he does not deny that the will is all important in our lives, but simply declares that our choices are determined beforehand, so that when we look back and imagine that we might have acted differently at some time we are misled by a fallacy or illusion. But, if this be so, it is an illusion without which life becomes an empty dream. Under determinism sin becomes, as Professor Brown regards it, a necessary means to the greater good, and for every reproach we may make to ourselves or others for evil done, the unanswerable reply is, "I couldn't help it."

Flint, Mich. T. D. Bacon.

Notes

"An Anti-Vaccination Pamphlet" comes from the Liberator Publishing Co., of Minneapolis. It states a terrible possibility of poisoning or killing with vaccine virus, but it overdoes the matter so exasperatingly that it will hardly do any good. The simple truth is we have got to make a physican suffer for it bitterly, who does not use the utmost caution and discretion.

"Three Acres and Liberty" is the title of a book by Bolton Hall and published by the Macmillan Co. The title is unfortunate, because it strongly reminds us of another book, "Liberty and a Living"—a better book than this one. The book is composite, but contains a very large amount of good material. The large amount of quoting does not necessarily go against the value of the book, but it does prevent inspiration, and that is the best thing that a book can do for us. We are assured that each chapter has been revised by a specialist; that does not help the matter or prevent the conviction that it is a great mass of picked-up material. Still we repeat that there is a lot of good stuff in the book.

From the same house I get the "Tariff and the Trusts," by Franklin Pierce. This is decidedly the best book on this topic recently published. It seems hardly possible that the American people will much longer endure a system of protected industries. The farmers, or direct producers, are paying the whole of this bill, and are being fooled into voting for it. The first two platforms of the Republican Party were free-trade platforms; but now you would imagine that to be a good Republican you must believe in a Dingley tariff—which for one I do not. I should like to have the chapter on "Protective Tariffs and Public Virtue" published as a pamphlet and sown broadcast among the people. Here are a few passages: "No truly patriotic citizen ought to care a fig whether the Republican Party or the Democratic Party goes up or down; if the party in power legislates wisely with reference to public interests." "Many a consumer, while purchasing his clothing, has paid tribute to a Congressman who is engaged in manufactures. Directly, or indirectly, nearly every Senator in the United States Senate is largely interested in manufacturing, or mining, or some other industry affected by the tariff." "Few men think of striving for wealth in any great business adventure without national or State aid in the form of special legislation." "Bismarck frankly said that Germany must adopt indirect taxation, because in that way the money of the people could be taken from them without their knowing it." "The clearest expression of national strength is patriotism, and protectionism, as developed in the United States, is destructive of patriotism."

From the same company I get a little book, "How Doth the Simple Spelling Bee," by Owen Wister. Mr. Wister has written some really first-class novels, but this book is about the poorest thing I have ever handled. Most people have to be very careful about being funny or they will make fools of themselves.

I was amazed as well as delighted to get from G. P. Putnam's Sons notice of the publication of a volume by Edmund Montgomery. Those who care to handle purely philosophical questions will find the work of Mr. Montgomery of the very highest order. Since Cope, nothing better has been done. Mr. Montgomery was for some time a resident of the United States, but I think has returned to England for his permanent home. He discusses philosophic questions from the standpoint of natural science. He was a friend and correspondent of Spencer, and in his field of work is unsurpassed by any living thinker or writer.

From the same house, the Putnams, I get "Peter and Alexis," by Dmitri Merejkosski. This author is, of course, a Russian, and has already published "The Death of the Gods," and the "Romance of Leonardo Da Vinci." They are all remarkable books, magnetic and powerful. The key to this book is the decadent character of the Romanoff family.

Also from the Putnams I have the second volume of Jusserand's "Literary History of the English People." This is a startlingly interesting work, both in its style and material. It ranks, of course, among our very best literary productions of the past five years. I think the first volume was published four or five years ago. It happens that an Englishman gives us the best history of American institutions; and a Frenchman gives us the best analysis of English thought.

The *American Magazine* for April has an article that should be read by everybody, entitled "At Last We Can Fly." We are surely going to fly, and this article helps a good deal in pointing out the way it is to be done. In the same number it might be well for those who have not given up the idea that there is, or can be, any such thing as political economy to read an article on The Tariff in Our Times.

E. P. Powell.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

The Tri-Church Union Again

DEAR MR. OSBORNE: UNITY stands for a frank discussion of live topics, therefore I venture to ask some questions. . . :

(1) Dr. Gladden says the creed contains no "metaphysical" statements. Article 3 refers to the Holy Spirit as "The Spirit of God and of Christ!" Do you know that the Holy Spirit is the Spirit of God and of Christ? I do not know it, and I wish to be a disciple of Christ. Many who are far more worthy of being called disciples of Christ than myself do not know it, yet Dr. Gladden says, with your approval: "It is a platform upon which all disciples of Jesus Christ can stand and work together."

(2) Does Article 4 imply you are more sure of a blessed immortality for orthodox believers than you are for Socrates, Emerson or Jenkin Lloyd Jones?

(3) Does not the phrase, "Our divine Savior and Lord" mean to the orthodox believers the deity of Jesus? Words do not always express the same idea to different classes of men, as deity and divinity to Unitarians are not the same, but to Trinitarians are identical. Unitarian Christians do not believe in the deity of Christ, Trinitarian Christians do. If this subject is treated of in a creed how can both classes agree without using the wits and shifts of theological lawyers?

(4) The new creed is certainly a beautiful document when compared with the old, ugly, medieval nightmares. But should not a creed be individualistic? This creed, while without spot or blemish to our generation, may be full of fallacy to the coming people. Surely we can have "Freedom, Fellowship and Character in Religion" without making our peculiar theological opinions a condition of fraternity in present church life, and without binding them upon the consciences of future generations. Yours truly, CARLYLE SUMMERBELL.

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(1) I would suppose the Holy Spirit is the Spirit of God and of Christ and is in all other men; but you are mistaken in thinking I accept this creed.

(2) By no means, but a confessedly partial statement isn't quite equal to an untruth.

(3) To many, yes, but liberal orthodoxy does not accept the deity of Jesus; I do not think Dr. Gladden does. Very few leading Congregationalists today would speak of Jesus as "God *and* Man."

(4) No two people can agree on any complete statement. The words "mother," "wife," "child" do not mean the same to any two individuals, because of their different experiences. It is absolutely impossible to frame any complete statement that would be satisfactory to the members of one denomination. C. A. O.

We are glad to give place to the above letter particularly as the writer is undoubtedly only one of many who would object to the assertion that the Tri-Church Creed or any other can furnish a platform for any large fellowship of different denominations. But this creed is not in any sense either an obligatory or an authoritative standard of faith or theology for these churches; our correspondent is manifestly wise in saying that if it were so today it would not be tomorrow. But the creed is interesting as a monument erected on the pathway of progress, a milestone to be passed by and regarded as an historic achievement of those who are being led into all truth.

Congregationalists rejoice in the fact that they have no authoritative creed, that neither minister nor layman is necessarily compelled to accept any historic document as a condition of receiving fellowship in Congregational churches. Of course the very fact that the local church is the judge of its own membership carries with it the dangers as well as the privileges of liberty, and any one church may require either hyper-Calvinism or only the most liberal orthodoxy; but it is the essence of Congregationalism to make no creedal requirements, asking only a covenant in Christian fellowship. Similarly, as ministerial standing is entirely in the hands of the local association, there is wide liberty in theological requirements for admission to the ministry, but in practice the judgment of a council is based on Christian experience and a simple confession of faith, coupled with apparent fitness for the ministry, rather than on any theological statement. Nor does the writer understand this new creed will alter in the least the method or the practice of conferring either lay or ministerial fellowship.

Much has been made in various quarters of the sacrifices of these three denominations in their proposed union. It is said that Congregationalism gives up its name, surrenders the autonomy of the local church and consecrates its liberty on the altar of Christian union. It is a beautiful and inspiring thing to say;—it would not be so comforting in practice nor would it contribute to the ultimate growth of the kingdom, but the writer utterly fails to find any truth in the statements. The churches have not given up their names, the autonomy of the local Congregational church would not and could not in any wise be disturbed, nor would its liberties be in any wise abridged. It was distinctly stated by Bishop Mills, with the approval of many others in the last Chicago council, that organic union was impossible; and in this case the impossible was not seriously attempted. The proposed union is only a "Federal" one and it comports with the original Federal Union of our national history, not with our present National Union of states.

In the very nature of the case the future National Councils—if the Tri-Union is consummated—will have no authority over local Congregational churches, and we do not understand that any is either expressly or tacitly conferred. The Congregational churches are not embarking on a pilgrimage to Canossa, nor is there any thought in the minds of the United Brethren or the Methodist Protestants that the national councils, in which Congregationalists would outvote them both, would have any authority in theology or ritual or to change any characteristic features of the local churches. In the proposed amalgamation of missionary and educational activities, of vested interests, there will necessarily be important changes, and in the prosecution of financial undertakings the vote of a national council will necessarily be authoritative and decisive. Possibly this will be distinctly helpful to these denominations and to Christendom, as the effort for true fellowship, real brotherliness across denominational lines, most assuredly will. This and this only seems to us the meaning of the Tri-Church Union. If this "Union" is to accomplish anything of vital moment, indeed, if it is even to perpetuate itself, it will be because of its fellowship and its brotherliness, its practical coöperation in varied activities, and not at all because of its theological or ecclesiastical agreements.

C. A. O.

For Merger with Baptists

CINCINNATI, April 5.—The national congress of the Church of the Disciples of Christ today took up the proposed merger with the Baptist church, the report of the committee of ten, named at last year's congress, being the final business of the congress. The report favored closer fraternization, and it is expected that it will prepare the way for a possible organic union of the churches in the future. Chairman J. Spencer, of the section of the committee from the Church of the Disciples of Christ, said a final report was not possible at this time, but that there seemed no reason to doubt that a practical merger could be accomplished within a comparatively short time.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

The Peace Congress.

Perhaps the event of importance during the past week was the International Peace Conference held in New York City. A great array of noted speakers, including men of international fame, a surprising popular interest, including the formal enlistment of the American Federation of Labor, the National Association of Manufacturers, the Board of Trade and Transportation, the Brotherhoods of Locomotive Engineers and Firemen, the United Mine Workers of America and other similar bodies, and the consciousness of being engaged in the service of a cause of world-wide interest on humanitarian lines—all these combined to make this event an historic one. Even a list of speakers is impossible here, and it is too early to attempt any record of things accomplished, but there seems little reason to doubt that the movement for international peace, for an international court of arbitration, whose findings and awards will be enforced by some rational "concert of the powers," has gained great headway and has seemed to bring distinctly nearer the "Parliament of man," of which Tennyson dreamed.

Andrew Carnegie.

The first business meeting of the Peace Congress was opened by its president, Andrew Carnegie, who has received more than one well-deserved ovation in these recent days. The dedication of the Carnegie Institute in Pittsburg, on April 10, was an event worthy of more extended note, not simply because Mr. Carnegie has endowed this institution with gifts aggregating $23,000,000, but also because it is an enterprise of national and international interest. The German Emperor showed great interest in the enterprise and was represented at the dedication by his Secretary of State, Baron Moeller. France sent hearty congratulations, and guests from England, Belgium and Holland brought greetings from their countries. The Institute will certainly make a large contribution to industrial education. When we think of the great Carnegie Foundation and the other Carnegie Institution, as well as the Carnegie libraries scattered over the nation, it is not to be wondered at that Andrew Carnegie should receive a genuine ovation, even if he is a multimillionaire of corporate fame. Beside the figure of the generous hearted ironmaster, the much lauded and none too moral merchant prince of Chicago seems small indeed, and his greed and miserliness can be spoken of even in polite society. The time is coming when the name of Marshall Field will not be held in such high honor.

The Russian Parliament.

The new Duma has distinctly gained in prestige and power in recent weeks. There is manifest a spirit of reasonableness, of temperance and sanity, on both sides, which is as hopeful as it was unexpected. Just now the financial problem, which apparently the autocracy feels incompetent to grapple with unless the credit of Russia can in some way be bolstered up by a confidence-inspiring parliament, has brought the opposing forces more closely together. The Constitutional Democrats have seized upon the financial crisis as an opportunity to demand a revision of the system of taxation, and also will demand the purse-strings of the government. The situation is interesting and somewhat more hopeful.

Inauguration of Mayor Busse.

The beginning of the new city administration last week seemed to encourage a hope, even in the hearts of many citizens who did not vote for Mr. Busse, that the new city officials might be so sobered by responsibility and uplifted by the challenge of large opportunities as to conscientiously devote themselves to their large undertakings. Apparently Mayor Busse has been wise in the selection of his subordinates, and in this respect his undoubted executive ability and ripe judgment of men give him a manifest advantage over his predecessor. We gladly give the new administration the credit of beginning well

The Future of the Church

The resignation of Rev. T. A. Snively, for fifteen years rector of St. Chrysostom's Episcopal Church, Chicago, occurred last week and was a significant event. Mr. Snively is gifted with an attractive personality that has made him a social success. He has had undoubted religious enthusiasm and has labored patiently, with no slight success. He resigns, not because his people object to his theology or his preaching, but because the members of the church belong to fashionable society and are not able to resist the "appalling drain on the attendance caused by the social fads of the hour—automobiling, golfing and country outings generally." . . . "It seems that the whole world is becoming pleasure mad," says Mr. Snively, and the statement surely is worth the consideration of church men everywhere.

Earthquake in Mexico.

In the southern half of the republic of Mexico, on the night of April 14, two cities were destroyed, 125 persons are reported to have been killed, and a great deal of damage was done, estimated at $3,000,000. The shock lasted for more than two hours, was world-wide in extent, and was indicated more strongly on the government seismographs along the eastern coast of the United States than was the Kingston tremor. Some volcanoes in the Andes are now in operation. The great volcano near Colima is very active and most of the inhabitants have fled from their homes.

An Ultimatum to Cuba.

With the approval of the President Secretary Taft has delivered a pronunciamento to Cuba in the form of a letter to Governor Magoon, specifying the conditions under which an election should be held in Cuba and a local government inaugurated. A careful census will be taken and then a preliminary election held, and six months later, provided there is no insurrection meantime, the national election may take place. After another interval of 100 days the officers duly elected will be installed, the United States will withdraw and the government will devolve upon a new administration—always providing the tranquillity of the island has been maintained and promise thus given of ability for self government. The plan seems admirable, but how many will it take—who do not wish self government—to disturb tranquillity and upset these careful plans?

Ex-Chief Collins to Be Indicted.

Apparently the Grand Jury will bring an indictment against Ex-Chief Collins for collecting some $50,000 from the police department for the Dunne campaign fund. Even if it is true that it has always been customary and both parties have been guilty, the crime is worthy the punishment provided by law, and a future repetition of the offense should be adequately provided against. Inspector Shippy has thus far declined to give Mr. Collins a place on the force

Coal Strike in Canada.

Nearly all the coal mines in Eastern British Columbia and Alberta are reported closed. To avoid prosecution under the new Dominion law the men have not gone on a "strike"—but about 5,000 of them simply laid down their tools for a voluntary vacation! The supply of coal is very short and a report from Calgary to the Toronto *Mail*, April 20, states that two large factories have closed and the municipal light and water plant is about to shut down. The Winnipeg Board of Trade advocates the importation of Chinese labor.

The Manufacture of Antiquities.

Whether it is because the American people do "like to be fooled" or because their gullibility is unduly developed, it is certainly true that one of the profitable industries of this country as well as of the Orient is the manufacture of ancient relics for fortunate travelers. At the New England Natural History Federation last week one important paper was entitled "Modern Imitations of Indian Relics." Within a few days reports have come from United States consuls concerning the preparations being made in foreign lands to satisfy the demands of our globe-trotters with relics of all sorts and ages.

Oklahoma Constitution Adopted.

Without a dissenting vote, but with twenty-seven of the eighty-five delegates present not voting, the new constitution framed by the Convention in its five months' work was formally adopted April 19. President Murray signed the sheepskin copy of the Constitution with an alfalfa pen.

Fire in the Philippines.

In Iloilo and in the districts of Singalong, Paco and Bumbang, Manila, great fires occurred last week, destroying hundreds of homes and leaving 10,000 natives without shelter or personal possessions. In Manila a district of 100 acres was swept clean in two hours by a furious fire. One hundred American homes and a thousand native dwellings were in this district. No loss of life was reported.

C. A. O.

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

MADE OF ONE BLOOD.—There is a little Swiss weekly, *Le Signal de Genève*, that comes regularly to my desk; a modest little sheet of from four to six folio pages bearing some such proportion to Chicago weeklies as the city of Geneva does to our Western metropolis, or as its famous lake does to our great inland sea, or the Swiss republic itself to our own United States. As I glance over the *Signal's* columns week by week, one of the strongest and most frequently renewed impressions is, that to-day the vital questions are no longer primarily dependent on *size*, and only relatively on location. In other words, any regular reader of a live foreign paper must be impressed, I believe, with the steadily diminishing number of purely local topics treated. Aside from the great world questions like international peace, arbitration, disarmament, etc., which are now recognized as matters for international adjustment, there is the growing class of questions not matters for international regulation and yet of such universal occurrence in all civilized communities that they can nowhere be regarded as of merely local interest. Let me illustrate:

Chicago has been quite recently the meeting place of a National Woman's Suffrage Convention. This has been followed, still more recently, by the organization of a Woman's Suffrage Association on the West Side. I take up my Geneva paper, for approximately the same period, and I find an able editorial giving reliable statistics, Genevan, or Swiss, in their source, but doubtless much broader in their application, showing the essential fallacy, under modern conditions, of the old reasoning about "woman's sphere." This "sphere" theory might be admirably logical and convenient for all concerned if only a considerable majority of the women were married and to men who duly fulfilled the duties of *their* "sphere." But the latest census shows that in Greater Geneva there are 34,454 women between the ages of 21 and 60. Of these 17,815 are married, or slightly more than one-half. The others are divided as follows:

Widows	3,390
Divorcees	622
Celibates	12,627

But this is not all, for among the seventeen thousand odd given as married, an unspecified number do not live with their husbands, while another considerable number have husbands who count statistically but in reality are decidedly "no account."

In face of these figures, the editor remarks, one can scarcely wonder that so many women to-day think that the old theories no longer fit the situation.

An earlier issue of the same paper announces the formation of a Woman's Suffrage Association in Geneva with many of the most prominent women of the city as its officers and executive committee. A later issue quotes approvingly from the *Journal de Genève*:

"The movement is irresistible. In all Christian countries there is a tendency to enlarge and to raise the position of woman in the community. All the new codes give evidence of this tendency, and the new Swiss code, soon to go into effect, if it does not fully satisfy the insatiable feminists, is deeply interpenetrated with the new ideas. . . . Whenever women seriously demand the political rights hitherto reserved for men alone, it is difficult to see under what law men could refuse them."

What a fellow feeling, too, Chicagoans must have on reading an editorial under this caption: "An Arrested City"! This article shows the hopeless financial straits of the city of Geneva so long as people can dodge their city taxes by moving out into any of the suburban communities which make up the Greater Geneva, where they have all the advantages of city life with a minimum of its burdens and responsibilities. For years now, while the population of suburban Geneva has shown a comparatively regular and normal increase, that of the city proper has been practically at a standstill. This, while municipal expenses have steadily increased and municipal financial resources have nearly reached their limit, creates a situation for which some remedy will have to be found in the near future. The division of Greater Geneva into five distinct communes without any sort of central tie is an anachronism. Anything that might be done in the way of concentration of forces would be better than the status quo."

To come down to Lincoln Centre and some of Mr. Jones' ideas as to the proper

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relation of the church to human society and civic life, it is interesting to come across this little bit of historic retrospect concerning St. Peter, the national church, in my Geneva paper.

A bill (known from its author as the Fazy project) providing for the separation of church and state in Geneva, contains this clause: "The church of St. Peter shall remain the inalienable property of the City of Geneva. It shall continue to be used for worship according to the Protestant confession. It shall, as in the past, be at the disposal of the State for national ceremonies."

This provision simply continues, after the separation, a tradition of the olden time to which the people of Geneva are very much attached. At St. Peter, every three years, the Council of State solemnly takes the oath of office, as, formerly, the electoral assemblies and other political meetings were held there. What is perhaps less generally known is that the use of the church of St. Peter as a civic and popular edifice, carried on coordinately with its use as a place of worship, considerably antedates the Reformation and plunges its roots even into the Middle Ages.

This fact is clearly shown by Mr. Francis de Cruce in his work on the beginnings of the commune of Geneva. The year 1285, he says, must, according to the fullest information, be considered as the first date in the founding of corporate Geneva. At that time the citizens no longer met solely to discuss their economic interests under the benevolent oversight of their bishop. As a result of revolution, the community takes on a political and military character. It is already a free corporation whose members take an oath against the feudal authority; it elects syndics, acquires an official seal, and assembles at sound of the bells of St. Peter, whose tower soon serves them as a watch-tower, etc. The cathedral served so well as a fortress that the Count of Geneva, in 1291, attempted to bombard it, to the great lamentation of the bishop. After December 1, 1319, the citizens again occupied St. Peter for several years.

"The old cathedral, then, is linked with the very beginnings of Genevan independence, which took form within the shelter of its walls. It is the monument of our liberties, and as such ought to be dear to the heart of every Genevan without distinction of creed."

Is it not, when one stops to think, a striking proof of the growing solidarity of man that to-day it is, as I have just shown, so largely our own problems, our own difficulties, our own ideals that confront us when we read even a newspaper from a foreign land and in a foreign tongue? Truly, "He hath made of one blood all nations of men!" M. E. H.

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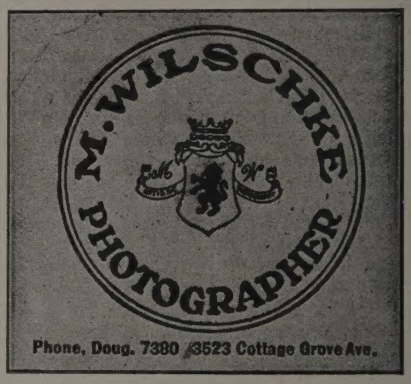

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